



TREATISE REGARDING THE THIRD NULLIFIER OF ISLAM

**Shaykh & Mujahid Maisarah al-Muhajir
(Rahimaullah)**

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In the Name of Allah, the Most Merciful and the Most Compassionate

Indeed all Praise belongs to Allah, the Wali of the Pious. May the blessings and peace be upon the best of the Messengers, our Prophet Muhammad, upon him and his family and companions – the best of blessings and the most complete of peace. As for what follows:

[This is a] “Treatise regarding the Third Nullifier from the Nullifiers of Islam” which was mentioned by the Imam al-Mujadid ash-Shaykh Muhammad bin ‘Abdul Wahhab – may Allah have mercy on him – I ask Allah the most High to make it sincerely for his generous countenance, and to make it beneficial.

And I say, while I seek Allah’s aid:
ash-Shaykh al-Mujadid Muhammad bin ‘Abdul Wahhab – may Allah have mercy on him – said:

The Third Nullifier: (Whoever who doesn’t make Takfeer on the Polytheists, or doubts about their disbelief, or validates their methodology, such is a Disbeliever);

This is a rule that is agreed upon by the Scholars. However it is not in its absolute sense. This is because viewing it to be absolute results in: Takfeer of the Muslims who do not understand the principle of 'Excuse under the pretext Ignorance' regarding the Takfeer of the Polytheists who are associated to Islam.

Indeed the Scholars have divided this Nullifier into two sections: Aslee Mushrik (Original Polytheists), and Polytheists who are associated [to Islam].

As for the Original Polytheists: Whoever who doesn't make Takfeer on them or doubts about their Disbelief, or validates their Methodology; such is a Disbeliever by Ijma'.

After narrating in ash-Shifa [2/270-271] from al-Jahith and Thumamah who claimed that Allah has no Hujja against many of the commoners, women, fools, and blind-followers of Jews & Christians and other besides them, because they didn't have a disposition by which citations can be possible with, Al-Qadi Iyad said [responding to this]: "... and the one who says all of this, is a disbeliever by way of Ijma' (consensus) upon the disbelief of one who doesn't make Takfeer on any of the Christians and Jews"

And ash-Shaykh Abdullah Abu Bateen – may Allah have mercy on him – said: “And the Muslims have agreed upon the Disbelief of one who doesn’t make Takfeer of the Jews and Christians, or doubts regarding their disbelief. And we are certain that many of them are Ignorant.” [ad-Durar as-Saniyyah 12/69]

This is because the disbelief of these people: is known by necessity from the religion of Islam. The commoners nor the Scholars are ignorant of it. Rather, Islam of a person is not valid till he believes the falseness of every religion that is contrary to the religion of Islam – like Judaism, Christianity, Zoroastrian and others besides them from the false religions.

Allah the Most High said: { And whoever desires other than Islam as religion never will it be accepted from him, and he, in the Hereafter, will be among the losers }. And not making Takfeer on this type: is rejecting the texts of the Qur’an, Sunnah, and the Ijma’ of the Ummah. And it constitutes not actualizing disbelief in the Taghut (all false deities collectively]. Allah the Most High says: {Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold]

And the Messenger of Allah – blessings of Allah and peace be upon him – said: “Whoever who says Laa ilaaha illa laah [There is no god except Allah], and disbelieves in whatever that is worshiped besides Allah, his property and his blood is sacred, and his accountability is upon Allah.” Narrated by Muslim.

And it is necessitated from viewing their worship to be false: the falsehood of those who worship them, and making Takfeer on them, and if you do not make Takfeer on them, then you have not taken hold of the most trustworthy handhold. And Allah commanded the messenger – blessings of Allah and peace be upon him – to say to the disbelievers of Quraysh: {Say (O’ Muhammad): O’ Disbelievers}. And Allah didn’t command his Messenger – blessing of Allah and peace be upon him – another belief besides that. And this is because disbelieving in the Taghut has pillars. And if one of these fall, the rest falls. As for when their methodology is validated or doubted on: Then all of these pillars fall. This is because the way of disbelieving in the Taghut is achieved with five things.

These were mentioned by ash-Shaykh Muhammad bin ‘Abdul bin Abdul Wahhab – may Allah have mercy on him – in a separate treatise. And they are: Believing in the falseness of worshiping others besides Allah. Leaving these [Taghuts] for those who are mixed in it, hating it [the Taghuts], and making Takfeer of those who worship it, and showing enmity towards those who worship it based on the ability and capacity. These five are not attained by one who validates their methodology or doubts regarding them. And all of these are pillars except for the fifth (Showing enmity); this is because it is connected to ability and capacity to do. As for one who doesn’t make Takfeer on them thinking that the Evidence has not been established upon them; then such is belying the texts and consensus (Ijma’) like we have mentioned.

As for the Second Type: Then they are the polytheist who are associated to the Millah of Islam. As for these, those who do not make Takfeer on them: They are not made Takfeer of in the beginning. This is because the reason for the verdict of disbelief of those who do not make Takfeer on these is based on: Rejection of the Texts (Qur’an and Sunnah), and rejection of al-Ijma’ (consensus) upon the one who commits Shirk is a Polytheist according to the Qur’an, Sunnah and Ijma’. However it is necessary for us to know that the matter of making Takfeer on a Disbeliever associated to Islam: is from the Indistinct Matters that require the Establishment of Hujja.

And this is what the Scholars of Najd and at the top of them is al-Imam al-Mujadid ash-Shaykh Muhammad bin ‘Abdul Wahhab – may Allah have mercy on him – understood in this matter. This is even with the reality that these scholars are actually in need of what can be used as evidence for their views, and have not used as evidence themselves, because the source in all of this is the Qur’an and Sunnah.

However this is a refutation against what is being shown citation for, using their statements. And here are some of their sayings, with a short explanation on it; for the sake of increasing its clarity.

Ash-Shaykh Muhammad bin ‘Abdul Wahhab, and his grandson ‘Abdur Rahman bin Hassan – may Allah have mercy on them both – said: “And from them are those who took them as enemies but didn’t make Takfeer of them. Such a person has also not come with what is evidenced by Laa ilaaha illa laah (There is no God except Allah) regarding denying Shirk, and what it constitutes of in making Takfeer on those who do it after explaining according to Ijma’.”

[ad-Durar as-Saniyyah 2/207]

Look at how they made Takfeer on such a person after explaining, and if it were that a person who did not make Takfeer on the Polytheists associated to [Islam] is a disbeliever if he doesn’t make Takfeer on them absolutely : they would not have said ‘after explaining’.

And Sulaiman bin ‘Abdullah – grandson of ash-Shaykh Muhammad bin ‘Abdul Wahhab – may Allah have mercy on them both said – regarding one who didn’t make Takfeer on the Polytheists: “And if he was doubtful about their disbelief, or ignorant of their disbelief, then the evidence from the book of Allah, and the Sunnah of His Messenger is explained to him regarding their disbelief. And if he doubts after that and is hesitant after that, then such is a disbeliever by consensus (Ijma’) of the Scholars regarding one who doubts about the disbelief of a disbeliever being a disbeliever.”

[awthaq ‘Ura al-Eeman / Majmu’at Tawheed]

His saying: “then the evidence from the book of Allah, and the Sunnah of His Messenger is explained to him”: is an evidence upon establishing the Hujja, and if it was not like that, they would have indeed been disbelievers before the explanation. And if the Hujja is established: He has disbelieved by Ijma’. Thereafter he said: “regarding one who doubts about the disbelief of a disbeliever being a disbeliever.” And this is an evidence for the fact that when this rule is about one who is associated to [Islam] : it is necessary to explain.

And ash-Shaykh Muhammad bin ‘Abdul Lateef Aal-Shaykh – may Allah have mercy on them all – said: “Know that these (polytheistic) actions are from the religion of Jahiliyyah (Ignorance), which the Messenger of Allah – blessings of Allah and peace be upon him – was sent with to disavow from and remove, and erase its remnants, because they are from Major Shirk, which the Muhkam (Clear) Aayat provide evidence for its impermissibility. And these festivals are similar to the festivals of al-Jahiliyyah. And whoever who believes in its permissibility and legality, and that it is a worship and a religion: Such is from the most disbelieving from the creations of Allah, and their most misguided. And whoever who doubts regarding their disbelief after establishing the Hujja upon them: Such is a disbeliever.”

[ad-Durar as-Saniyyah 10/440]

Look at his saying: “And whoever who doubts regarding their disbelief after establishing the Hujja upon them: Such is a disbeliever.”

And he said in another place: “One who allocates some places for his worship or believers that the obligation of Hajj falls from one who stands at these places, such a person’s disbelief is not doubted by those who have smelt the scent of Islam. And one who doubts regarding his disbelief, then it is necessary to establish the Hujja upon him, and explain to him that this is Disbelief and Shirk, and that taking these stones is making it equal to the Signs of Allah which Allah has made standing upon to be a worship to Allah. And if the Hujja is established upon him and he still persists, then there is no doubt regarding his disbelief”
[ad-Durar as-Saniyyah 10/440]

And this is after he had previously said that: “Such is from the most disbelieving from the creations of Allah, and their most misguided”. And if it was that one who doesn’t make Takfeer of the Polytheists associated [to Islam] disbelieved absolutely: He would not have said ‘after Establishing the Hujja’.

And look at his saying: “And one who doubts regarding his disbelief, then it is necessary to establish the Hujja upon him, and explain to him that this is Disbelief and Shirk” till he said: “And if the Hujja is established upon him and he still persists, then there is no doubt regarding his disbelief.”

And ash-Shaykh Ishaq bin ‘Abdur Rahman bin Hassan – may Allah have mercy on them all – said: “And upon examination: They do not make Takfeer of the Polytheist except generally. And from them are those abstain from that, and they alienated it and it became alienated from them due to what they brought from the Shubuhah (doubts), thereafter their innovation and doubts crept on till it circulated [even] among the closest brothers” [Takfeer al-Mu’ayyan]

Look at how he named them the closest brothers, even when they do not make Takfeer on the Polytheists.

ash-Shaykh Sulaiman bin Sahman – may Allah have mercy on him – said: “And thereafter, if it were decreed that a person from the scholars had stopped short from viewing the Kufr of a person from the ignorant blind followers of al-Jahmiyyah or the ignorant blind followers of the Grave Worshipers, it would definitely be possible for us to excuse him regarding that, because he is excusably mistaken. And we do not say that he is a disbeliever because he is not safe from Mistakes, and the Ijma’ regarding that is certain. And it is necessary for him to make a blunder because those who are better than him have made errors ...

And Shaykh al-Islam [ibn Taymiyyah rahimahullah] have said in [Raf' al-Malaam 'an Ai'mah al-A'laam] ten reasons why they are excused due to errors and mistakes that they have made who are Mujtahideen. As for making Takfeer on him, I mean upon the one who made the mistake and the one who made the blunder; then it is from the lies and false compulsions. This is because no one from the Scholars made Takfeer on anyone for stopping short of making Takfeer, on anyone because of any reason from the reasons, by which the Scholar is excused of if he is mistaken, wherein the evidence has not been established upon him regarding the disbelief of a person whom the description which if manifested in a person makes him a disbeliever with that description. On the contrary, if it is explained to him [the Scholar], and thereafter he opposed it and rejected it stubbornly and persisted [then he falls into kufr].

And due to this, when a group of the Sahabah and the Tabi'een like Qudamah bin Mazoon and his companions drank wine, and thought that it was allowed for those who did righteous deeds according to what they understood from the Aayah in Surah al-Ma'ida: The Scholars from the Sahabah like 'Umar, 'Ali and others besides them agreed that they should be asked to repent (Istitabah). And if they persisted upon making it permissible: Then they would make Takfeer on them. And if they attested to its impermissibility: then they would be whipped. So they [the Scholars from the Sahabah] didn't make Takfeer on the ones [who made wine permissible] due to their permitting it at first; due to the doubt that was presented to them, till the Haqq was explained to them, and if they persisted upon rejecting, they would have been made Takfeer on.

But due to the Ignorance and lack of knowledge which the Muhaqiqeen are upon: it has thrown you into unreasonable excess/recklessness regarding the view without a Hujja or an evidence, with false ilzaamaats (Compulsions), and broken down ignorance. And this path was from the paths of the people of Innovation (Bid'ah), and this composition was woven upon their pattern with concealment and faulty reasoning. And this is not the correct way of doing things."

[Kashf al-Awhaam wa al-Itibaas, 'an Tashbeeh ba'd al-Aghbiya' min an-Naas, p16]

Look at his statement regarding not making Takfeer of one who doesn't make Takfeer on the Blind followers of the Grave Worshipers. And look at his saying: **"because he is excusably mistaken."** And his saying: **"and the Ijma' regarding that is certain."** And also look at his saying: "As for making Takfeer on him, I mean upon the one who made the mistake and the one who made the blunder; then it is from the lies and false compulsions. This is because no one from the Scholars made Takfeer on anyone for stopping short of making Takfeer on anyone because of any reason from the reasons, by which the Scholar is excused of if he is mistaken, wherein the evidence has not been established upon him regarding the disbelief of a person whom the description which if manifested in a person makes him a disbeliever with that description."

So he has considered that from the lies, and false compulsions, and he conveyed from the scholars that the one who falls into that is not made Takfeer on; “Takfeer of the one who excuses the Mushrik associated to the Millah of Islam”, and he has mentioned that Ignorance in not understanding what the Muhaqiqoon (Researchers) are upon would throw you into recklessness regarding the view without any Hujja, and that it is indeed from the paths of the people of Innovation (Bid’ah).

And we suffice with these statements, and if we were to probe all of the views of the Scholars, it would have indeed lengthened. Rather the intention was to refute those who are using their Mutashaabih (unclear/alike) statements as citations, and generalized it without identifying the rules in the Issue. And if the Mutashaabih from their statements were brought to their Muhkam (clear) statements, these blunders would not have been made, rather they would have been saved from this confusion.

And from what we have mentioned it has become clear: that Takfeer of the Polytheists associated to the Millah of Islam, is from the indistinct matters which may be indistinct to the commoners and [even] the scholars, rather even some of the new scholars have not determined precisely the matter of ‘Udhur bil Jahl’ (Excuse under pretext of Ignorance).

‘So it necessitates making Takfeer on them, because it is a clear matter’ according to their claim. Otherwise they are disbelievers for dispossessing their Asl (Fundamental), and likewise they have to make Takfeer of the A’imah of Da’wah (Najdi Da’wah Scholars), because they have not made takfeer on those who didn’t make Takfeer on the Polytheists or doubted regarding their Disbelief. So think about that, and look into it again before you are misguided and cause others to be misguided.

I ask Allah to bestow upon us beneficial knowledge, and good deeds. Indeed he is the capable one upon that. And may the blessings of Allah be upon our Prophet Muhammad, and upon his family and all of his companions.

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https://archive.org/details/@ibn_malik_al-athari

Compiler Note

Refer To Following Some Important PDFs Avalible On My Telegram Or DM Me For Archive Link

- 1.Path Of Ahl Sunnah Wal Jammah By Shaykh Turki Bina'ali
- 2.Manat Of Kufr For Third Nullifier By Various Scholars
- 3.Third Nullifier & Chain Takfir By Shaykh Turki Binali
- 4.Third Nullifier By Shaykh Nasr Al Fahd
- 5.Doubts By Ghulah By Shaykh Ubaydah Al Athbji
- 6.Dawah Najadiya Vs Ghulah Hazimiya By Ustaad Abu Waleed & Others
- 7.Al Salaf Al Salih Vs Ghulah Hazimiya By Various Scholars
- 8.Salaf of Ghulah By Isa Bin Abi Abdullah
- 9.Kufr Bit Taghut Vs Murjiah & Khawarij By Various Scholars
- 10.Takfir Of Voters by Hamzah Misri
- 11.Those who dont do Takfir Of Modern Tawagheet By Shaykh Ahmad Al Khalidi
- 12.Takfir & Its Type Vs Misunderstanding Of Khawarij By Hamzah Misri
- 13.Rise & Corruption Of Khawarij Hururiya to Hazimiyah
- 14.Read Clarifying Matters Of Methodology By Delegated Committee [AT Publication]
- 15.Refutation Of Ghulah Hazimiya By Isa Bin Abi Abdullah [AT Publication]
- 16.Sheikh Malik Tamimi Lecture On Third Nullifier Of Islam [At Publication]

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Those Who Don't Do Takfeer Of Modern Tawagheet

Shaykh Ahmad Ibn Hamūd al Khalidi, Taken from his book,

توقف أو شك من حكم في التبيين الإيضاح "في كفر بعض الطوائف"

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Al Salaf Al Salih Vs Ghulah Hazimiya

(Refuting lies against Salaf By Different Groups Of Ghulah)

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Takfir Of Voters & Shaykh Sulyman Al Alwan (Hafidauah)

Inspired From Works Of Hamzah Al Misri

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Takfir & Its Types Vs Misunderstanding Of Khawarij

Hamzah Al Misri

Ibn Malik Al-Athari
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SALAF OF GHULAH HAZIMIYA

Mutazila

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LEVELS OF THE MUTAWAQQIFIN

Short Version

Shaykh Turki Al-Bin Ali (Abu Sufyan Al-Sulami)
(Rahimaullah)

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Kufr Bit Taghut Vs

Murjiah & Khawarij

(Extra Details Are Added +Bayan Of Multiple Ulama+Compiler Words)

There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.

[Baqarah : 256]
Ibn Malik Al-Athari
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Two Innovations By Zindeeq Ghulah

Takfeer Daar (Everyone is Kafir In Dar Ul Kufr Until Proven Muslim Upon Our Aqeedah even if he Prays & have Muslim Name)

&
Takfeer Al Mushrikeen from AsluDeen(Established Before Hujjah)

Refuted by One Verse May It Pass Their Throat
Replied to Their Doubt Of Jahl Ul Haal
(They Didn't Know Reality)
Takfeer Defination By Aimmah Dawah

(Upgraded Version)
Ibn Malik
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Third Nullifier

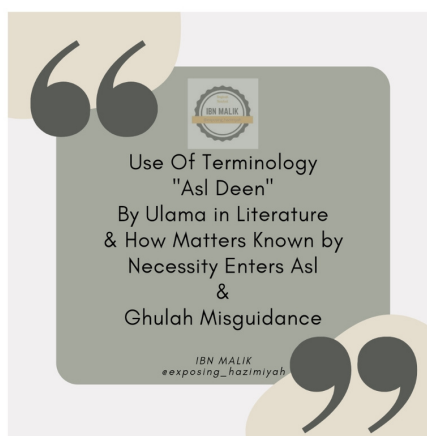
"Whoever does not do takfir of the disbeliever,

is then a disbeliever"

Short Explanation By Our Beloved:

Sheikh Nasir Al Fahd (Hafidaullah)

Ibn Malik
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Dawah Najidya Methodology Vs Ghulat Hazimiya Methodology

(Version 2.0)

Ibn Malik
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Doubts By Ghulah

1. Whoever does not perform Takfeer upon the Mushrikeen did not understand Tawheed.
2. Whoever does not perform Takfeer upon the Mushrikeen did not disbelieve in the Taghut.
3. Whoever does not perform Takfeer upon the Mushrikeen rejected what is known by necessity in the Deen.

Shaykh Abu Abdur Rahman Ubaydah Al Athbaji
(Hafidaullah)

Ibn Malik
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